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and scalps. It seems that raids were sporadic, and I gather, may have averaged not more than one a year. During these periods of insecurity, the natives were accustomed to live in the little caves and on the ledges along the cliffside in order to make their escape more easily. 726 722

The Navaho did not raid into the canyon, but they would sometimes drive off the Havasupai horses when the latter were trading in the Hopi villages, or they would descend on some returning, heavily-laden trading party, and kill or despoil them. 721 [439]

Offensive operations did not figure to any extent in Havasupai life, partly because of their numerical inferiority and partly because their material existence was better than that of any of their neighbors, with the exception of the Hopi. War activities do not appear to have offered absorbing interest as a general rule, although prowess in war was a decisive factor in bringing social distinction, i.e., chieftainship, to some. [511]

Weapons are bows and arrows, hatchets, and clubs. The hatchets may only have been iron tools acquired through the Hopi. The club is a single piece of heavy wood, with a round head 10 to 12 cm. in diameter, and devoid of a rawhide cover. This was used with a descending, smashing blow, not at all like the punching stroke of the Mohave with a club of a different shape. A sling is also used, although it was not seriously considered a weapon. Sinyella said, "The last time the Yavapai came I was a young lad. I made a sling and threw rocks at them. I do not know whether I hit any or not; I was high up near the top of the red cliff." 411 [439]

Arrows used in war are said always to have been poisoned. Poisoned arrows are kept in the quiver with the untreated variety. It did not harm the meat of a deer, for example, but this is at odds with the supposed effectiveness of the poison as recounted in the tale of a raid by whites. The poison (*paiadha*) was made of a black substance in the big scorpion, centipedes, red ants, *matgînyuś* (a small black bug that bites), jimpson weed, and *qudgâmuna* (a weed growing on the canyon bench). These are mashed, dried, and stored. Sumpweed leaves are thrown into the fire to get hot, and wrung to expel the juice. The little finger is wet with this glue, dipped in the powder, and a little is put on arrowhead and foreshaft. A mere scratch is sufficient to kill. 278 411

Armor took the form of a shirt or smock, fitting close around the neck and hanging nearly to the ground. It was composed of two thick buckskins before and two behind; the thicknesses sewed, but not glued, together. A small buckskin was twisted into a thick loose rope and worn around the neck like a muffler. A big buckskin was rolled into a bundle 713

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Pima, Luiseño, Clear Lake Pomo, Trinity Wintun, Puget Sound Salish, and on southwestern Vancouver Island.[1]

It is well known that armor is used in a wide area of western North America from Bering Straits into the southern continent. The only variety we are concerned with here is a tunic formed of several thicknesses of heavy skin, commonly joined and stiffened by layers of glue and sand. Something of the sort is in use among Havasupai, Navaho, Western (?) Apache, Zuñi, Opata, Aztec, Comanche, Pawnee, Paviotso, Maidu, Atsugewi, Achomawi, Hupa, Yurok, Wailaki, Shasta, Modoc, Klamath, Takelma, Northern Shoshoni, Nez Percé, Chinook, Quinault, Twana, Chimakum, Klallam, Shuswap, Lillooet, Thompson, Nootka, Chilcotin, Carrier, Babine, Sekanai, Loucheux, Hare, Nass, Taku, Chilcat and other Tlingit, and undoubtedly others.[2] The Blackfoot have a tradition of its use. The Pima evidently do not use armor.[3] To the south quilted cotton armor was used by Mexicans, Toltecs, Mayas, Isthmians, and Peruvians, according to Hough. Slat and rod armor reach no farther south than the Maidu: north from this point these types are used by Achomawi, Atsugewi, Shasta, Klamath, Hupa, Takelma, Chinook, Shuswap, Lillooet, Thompson, Chilcotin, Carrier, Babine, Sekanai, and Tlingit.[4]

So far as the information goes the curtain shield is used in the Southwest by the Havasupai, Walapai, and Yavapai only. The Thompson use a large piece of stiff elkhide and the Lillooet roll marmot skins thickly around the left arm. The circular shield used in the Plains and Mexico extends into the Southwest among Comanche, Zuñi, Hopi, Navaho, Western Apache, and Pima. Kroeber adds Yuma, Mohave, and Diegueño to this list.[5] In the Basin-Plateau it is known to the Ute, Wind River and Northern Shoshoni, Nez Percé, Shuswap, and Thompson.[6]

The poisoning of arrows may have been more common than the collected data indicate; at any rate it is a widespread custom. One poison of a curious sort suggests that some cases at least are historically connected. This is made of a liver which a rattlesnake has been made to

[1] Franciscan Fathers, 75, 239; Pettis, 130; Bourke, (b), 39; Sparkman, 203; Powers, 315, 341; Eells, 602; Mason, 176.

[2] Franciscan Fathers, 428; Hough, (b), 628, 631, 642, 645, 646, Pl. 16, 17; Russell, (c), 79; Winship, 448; Bandelier, (a), 70; Lewis, (1), 243; Dixon, (a), 203; (c), 215; Mason, O. T., (a), 230; Kroeber, (a), 299; Cotterell, (b), 66; Lewis, (a), 102; Lewis and Clark, III, 31; Frachtenberg, 252; Quinault information from Mr. Ronald L. Olson; Colden, 197; Spinden, 227; Eells, 603; Teit, (c), 336, 765; (b), 239; (a), 269; Morice, (a), 340; Mooney, (a), 317; (b), 140, 149; Krause, 209; Sapir, (a), 278, (b), 137, 250.

[3] Winser, (a), 155; Russell, (d), 39.

[4] Hough, (b), 631, 640, Pl. 14; Farrand, (a), 647; Sapir, (a), 273.

[5] Kroeber, (a), 299.

[6] Lewis, (1), 242; Lewis and Clark, III, 19. I have not attempted to complete his distribution to the northwest.

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strike (White Mountain Apache, Seri, Northern Maidu[1]), or part of a deer struck by a snake (Shoshoni and Bannock), or a mixture of liver and venom (Paviotso, Teton), liver and the juice of the wild parsnip (Achomawi), the spleen of an animal and pulverized ants (Northern Shoshoni[2]). In several of these cases this is allowed to putrefy: the Yuma also used putrid flesh. Others prepare compounds of poisonous insects and plants (Havasupai, Yavapai,[3] and Wishram[4]). Rattlesnake venom is used by the Southern Diegueño, Blackfoot, Lillooet, and Thompson; rattlesnake blood by the Takelma.[5] In addition to these the Jovas, Opata (and the tribes of Sonora generally), Lipan, Navaho, Cahuilla, the Indians of the vicinity of Santa Barbara, Gosiute,[6] and Snohomish are known to have used poisons.

Scalp taking is general in the Southwest, although it seems everywhere a matter of little concern. It is specifically attributed to Havasupai, Yavapai,[7] Tonto and Pinal Apache, Navaho, Zuñi, Mohave, Yuma, Cocopa, Maricopa, Papago, and Opata.[8] In the Basin we may add the Paiute, Uintah (?) Ute, Wind River and Lemhi Shoshoni, and possibly Paviotso.[9] Kroeber states that scalps were taken in the greater part of California, possibly excepting the Yokuts, Valley Maidu, and Pomo, and surely excepting the tribes of the northwestern area. Powers also excepts the Trinity Wintun although ascribing the practice to other Wintun. I have found records for one of the Mission groups, Saiinan, and the Maidu of the mountains.[10]

Removing the entire scalp in the Havasupai manner, not a small patch, is attributed to the Yavapai. This, according to Kroeber, is the general Californian practice, and, by my own information, that of the Klamath and Wishram further north.

The Havasupai do not take the whole head although it might have been expected. This is common in California (specifically Salinan and Patwin), in the Northwest area, and in Mexico it is noted for the Tepehuane.[11] Friederici believes that scalping is a substitute for head taking stimulated by the whites.[12]

[1] Dorsey, G. A., (b), 186; Bourke, (b), 58; Bartlett, I, 465; McGee, 256-258; Bandelier, (a), 70, 227; Dixon, (a), 208, 228.
[2] Hoffman, 67-71; Lewis, (1), 245; (2), 185, 192.
[3] Trippel, 372; Corbusier, 232.
[4] Information from Dr. W. D. Strong.
[5] Spier, (a), 333; Tait, (b), 235; (c), 303; Boas, (a), 373.
[6] Bandelier, (a), 70; Franciscan Fathers, 186; Hopper, 253; Yates, 374; Chamberlin, 388, 394. According to the informant, Corbusier (232) denies this.
[7] Smart, 419; Bourke, (d), 29; Franciscan Fathers, 266, 426; Pattie, 137, 139, 165, 199; Parsons, (f), 13; Kroeber, (a), 201; Bartlett, II, 271; Gaillard, 295; Bandelier, (a), 152, 242.
[8] Lewis, (f), 820, 823; (a), 193; (b), 242, 245; Powers, 329.
[9] Kroeber, (a), 207; Powers, 256, 241, 331; Russell, in Holdrege, 308; Mason, J. A., (a), 189; Dixon, (a), 208.
[10] Powers, 231; Bandelier, (a), 92.
[11] Friederici.

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on the ground, and covered with a mixture of hot ashes and wet sand. Sometimes it is blown on in the sweatlodge by a fracture doctor who knows the songs: the heat helps it. Strict continence must be observed, otherwise the patient will sicken.[1]

A few medicinal plants are known, but, on the whole, internal medication does not appeal to them.[2] Leaves of cedar and of two unidentified plants which grow on the plateau (*dpudthá* and *tríkqdit*) are boiled together for a cold. This loosens the mucus and acts as a laxative. The leaves of *Pluchea serices* are chewed to relieve irritation in the throat, or they are boiled. A copious draught of Mormon tea (*Ephedra viridis*) is taken to clear the bowels, and sometimes to induce vomiting, in cases of bowel complaints. The root of an unidentified plant, from the highest part of the plateau, Wolf's medicine, (*hatdgotlá tadma*), is boiled and given to infants in the same way. For slight distempers, rheumatism, and headache, an unnamed plant (*Lippia Wrightii*) is boiled and taken copiously. Walapai use this against gonorrhoea.[3]

A bleeding nose is bathed with cold water. Blisters of burns are pricked open with a twig: red paint is dusted over the scorched surface. For earache, coals are buried in the earth beneath the head of the sufferer's bed. Piñon pitch is put in the cavity of an aching tooth and the mouth rinsed with cold water, or the tooth is pulled out with a cord. Bee stings are squeezed and salt rubbed in.

Powdered red paint is dusted on the bodies of infants to prevent chafing. The paint mixed with grease is used to soothe the chapped hands, etc., of small boys.

The Havasupai, like the White Mountain Apache, does not thrust an injured finger into his mouth, though he will shake it to relieve the pain.

Prayers

A man who wants health, prosperity, or success addresses the earth, rocks, trees, water, air, and wind. He says: "We want to prosper. We wish to be like the earth or rock, to live to be old." The sun is addressed at sunrise: "Sun, my relative, look at us: help us. Misfortune may befall my possessions; perhaps someone will fall sick. You, sun, ward this off. You know how to help us prosper." In praying to the sun, a man draws his hands down his face as he likens to brush the evil away.[4]

[1] Those struck by lightning are not bona-settens as at Zuñi. In fact, my informants had never heard of anyone as struck save two Walapai who were killed.
[2] This may be related to the Cahuilla dislike of taking medicine internally (Hooper, 1911).
[3] Snakebite is not used medicinally.
[4] See also the prayers used in planting, p. 102, in stringing a bow, p. 130, and to the sun in hunting, p. 110.

CHAPTER II

INFANCY AND CHILDHOOD

Infancy

Children of both sexes are desired by the Havasupai. A man usually wants a boy to help him eventually in his work, but if the baby is a girl, the mother is glad that she can look forward to the assistance of a daughter. It is said that after a baby is a few weeks old the parents "don't care what kind it is." Men usually pay a little more attention to an infant boy than they do to a girl, and this difference increases as a child grows older and becomes more closely associated with the parent of the same sex in all sex-defined activities. 842

Birth Customs

At birth a baby is received on a blanket placed beneath his mother for this purpose. One of the women assisting with the birth, usually the baby's maternal grandmother or another close relative, ties the umbilical cord 1 to 1 1/2 in. from his body before severing the cord. After bathing the infant in warm yucca suds, an attendant dusts his navel with powered red ocher, obtained in lumps from a secret place and ground on a metate. (In summer, a baby's entire body is frequently rubbed with powdered red ocher to prevent prickly heat.) 844 [515] [278] [854]

To insure that a baby's face and head will be well formed, and that his back and limbs will grow straight, an attendant deftly pretends to shape his face, head, and body with her fingertips. She lightly smoothes the brow and cheeks, points the chin, heightens the bridge of the nose, lengthens the ear lobes, relaxes the hard palate, and pinches the gums. She rounds the head with special attention to reshaping any temporary deformity of the skull resulting from the birth process, although no pressure is applied. With long strokes, she straightens the back, the arms, and the legs. The baby's face and body then may be colored with red ocher powder or with a paste, formerly a mixture of red ocher and deer fat, but now a compound of red ocher and any available grease, such as lard or cold cream. 856 [854] [302] [386]

Use of the Cradleboard

A cradleboard is made ahead of time by a female relative of the baby's mother or father, preferably his maternal grandmother. If neither parent has a close relative among the few remaining skilled weavers in the Havasupai tribe, the cradleboard is obtained by trade or purchase from one of these weavers. 854 [302] [418]